THE RED MAN

An Illustrated Magazine Printed by Indians

OCTOBER 1916

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Published Monthly by THE CARLISLE INDIAN PRESS

Promotion

PROMOTION comes to him who sticks
Unto his work and never kicks,
Who watches neither clock nor sun
To tell him when his task is done;
Who toils not by a stated chart,
Defining to a jot his part,
But gladly does a little more
Than he's remunerated for.
The man in factory or shop
Who rises quickly to the top
Is he who gives what can't be bought:
Intelligent and careful thought.

No one can say just when begins
The service that promotion wins,
Or when it ends; 'tis not defined
By certain hours of any kind
Of system that has been devised,
Merit cannot be systemized.
It is at work when it's at play,
It serves each minute of the day;
'Tis always at it's post, to see
New ways of help and use to be.
Merit from duty never slinks,
Its cardinal virtue is—it thinks!

Promotion comes to him who tries
Not solely for a selfish prize,
But day by day and year by year
Holds his employer's interests dear.
Who measures not by what he earns
The sum of labor he returns,
Nor counts his day of toiling through
Till he's done all that he can do.
His strength is not of muscle bred,
But of the heart and of the head.
The man who would the top attain,
Must demonstrate he has a brain.

—EDGAR A. GUEST

A magazine issued in the interest of the Native American

The Red Man

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OSCAR H. LIPPS, Superintendent.

The Indian No Longer a Vanishing Race:*

By Dr. Lawrence W. White, Superintendent Lac du Flambeau Indian School.

While as a distinct race, with racial ideals and characteristics, the Indian may be called a "vanishing race," Dr. White shows that as the result of better sanitary conditions and more careful medical treatment the birth rate now exceeds the death rate and that the Indian wards of the Government are in this way increasing rather than diminishing, as is generally supposed. There are probably not now to exceed 100,000 full-blood Indians in the United States and the process of amalgamation continues to reduce that number. It will be a long time, however, before such large tribes as the Navajo, Apache, Pima, and Papago will become greatly affected by the infusion of white blood.

AT THE Panama Pacific Exposition held in San Francisco last year there was placed in a prominent part of the grounds a statue that attracted a great deal of attention. The subject was an Indian with everything to indicate that he was worn and weary and had abandoned all hope. The forlorn and dejected figure was mounted upon a pony which was in every detail in perfect harmony with his rider. The title of this pathetic piece of statuary was "The End of the Trail." It faced the west and was very near the brink of the Pacific Ocean. The author had evidently intended to indicate that the "Noble Red Man," after having passed from the Atlantic seaboard across the continent, first having been halted at various places in the passing and segregated upon small reservations, each growing smaller and smaller until at last he had reached the extreme limit of his career by coming to the end of the continent—to him the end of the world. In a word, it pictured the last of a dying race.

One Sunday during August, 1915, while the Conference of Indian workers was in progress, many of the churches of San Francisco held ser-

*An address delivered at the Mohonk Conference at Mohonk Lake, New York, October 18, 1916.

vices at which the theme was "The Indian and his Condition," and at almost all these services the ministers spoke of the pathetic significance of this statute, and were unanimous in proclaiming, "Lo, the poor Indian, is fast passing from our midst. We have with us but a short time the Indian, a dying race."

This was not a new idea. For a great number of years we have had chanted into our ears the facts concerning a dying race until we have become well accustomed to it, and, I fear, have commenced to take it as a matter of fact. For it was true, the number of Indians was becoming smaller each year, and this was largely due to the faulty manner in which he had taken up the white man's civilization. He was taken from a domain as large as the continent itself and compelled to occupy very restricted areas before he was taught the proper rules of sanitation. The bow and arrow were supplanted by the rifle and high explosives before he was taught the proper conservation of his natural food supply which he then had a means of rapidly destroying. The white man initiated him both by precept and example into the mysteries of drowning his many troubles in a bottle of whisky without first telling him that in that same bottle of whisky lurked death and destruction to his mental, moral and physical being.

He was rudely introduced to and infected with our most malignant infectious diseases without having been given any adequate means for coping with them, and after having been infected was left to his own primitive methods for effecting a cure. He has been given food to which he was not accustomed without a knowledge of how properly to prepare it. To sum it up, he had been forced into a new world and compelled to live a new life without a rule or law, yet learned, by which he might adjust himself to his new surroundings.

Is it a thing to be marveled at that he should become the prey to all the ills which mankind is heir? A race of people who had naturally been of powerful physique had been reduced to a state of weaklings—a condition of degeneracy had overtaken the former red man of the forest who had roved at will over vast areas. His habitation was now more or less permanent and in order to be healthful must be kept clean. This he did not understand nor undertake.

Children were born into surroundings which were far from sanitary, with possibly a drunken father and mother, neither of whom had made any preparations for the arrival, the care, or the maintenance of such a child. Is there any wonder such a one frequently succumbed before the end of the second summer after its advent into such a vale of tears.

Those who escaped death by a narrow margin through the years of childhood and reached manhood and womanhood arrived there too frequently only to become a subject to be preyed upon by some such disease

as tuberculosis or trachoma. Too often the young Indian arrived at adolescence already scarred and disfigured by the former, and frequently blinded by the latter.

Is it so very strange, then, that these poor people for whom we had been so zealously guarding their land, their timber, their mines, their oil and gas, and possibly been negligent of their health, their lives, should finally furnish food for thought for a sculptor who would mould his thoughts into a statue like "The End of the Trail?"

The Indian *had* passed into a state of decadence and a lethal issue was imminent for the entire race when three years ago the present Commissioner of Indian Affairs faced the condition squarely and said, "To discover such a condition and not correct it were criminal." With this object in view every wheel in the machinery of the Bureau of Indian Affairs was set turning, to correct the conditions which had made the Indian a dying race. He said "There is something fundamental here; we cannot solve the Indian problem without Indians. We cannot educate their children unless they are kept alive."

Commencing with that period, three years ago, originating with the Commissioner of Indian Affairs and passing on down through every office and field employee, there has been an awakening, a quickening. Each one was made to feel that there was the great, the vital work of the Service, without which all the other would be worse than useless.

The great value of medical and surgical skill and service was seen and appreciated, therefore more doctors, opthalmologists, and denists. For getting the best results from the work of the physicians, the invaluable assistance of the trained nurse was recognized and this branch of the Service was augmented and improved. There was still a broad field which had not received the attention it deserved. The field matron, that sturdy champion of cleaner and better homes, restored constitutions and improved health, and babies to be proud of, she now came into her own.

Then came the glorious campaign to save the babies. This again originated with the Commissioner and was taken up enthusiastically by practically every employee of the Indian Service. In the Commissioner's famous letter to the field upon this subject he said in part:

"If we have an Indian policy worthy of the name, its goal must be an enduring and sturdy race, true to the noblest of its original instincts and virtues and loyally sympathetic with our social and national life; a body of efficient citizens blending their unique poise and powers with the keen and sleepless vigor of the white man.

"We must, therefore, renew daily our warfare against the arch foe of efficiency—disease.

"We must begin at the right place—not only with the infant at its mother's breast, but with the unborn generation.

"There new campaign for health in which I would enlist you is first of all to Save the Babies!

"Statistics startle us with the fact that approximately three-fifths of the Indian infants die before the age of five years.

"Of what use to this mournful mortality are our splendidly equipped schools?

"I earnestly call upon every Indian Bureau employee to help reduce this frightful percentage! Superintendents, teachers, physicians, matrons, nurses, everyone, can do something by instruction or example, the physician with his science, the nurse with her trained skill, the matron with her motherly solicitude, all of us by personal hygiene, cleanliness, and sobriety.

"With this idea uppermost, all employees whose duties bring them in touch with Indian families must work in closest harmony for surrounding the expectant Indian mother with favorable health conditions before and after childbirth. The sanitation of the homes of such women should have special attention and no baby allowed to be born into an environment germinating disease, if prevention is available.

"The simplest rules of motherhood applied under intelligent and friendly direction would save most of the Indian babies who annually fill untimely graves.

"I want to send this safety, as far as possible, into every home of an Indian mother, whether that home be a tepee, a tent, a log house with dirt floors or a more comfortable abode.

"The crux of the matter is this: We must, if possible, get rid of the intolerable conditions that infest some of the Indian homes on the reservation, creating an atmosphere of death instead of life."

In compliance with the policy here outlined, superintendents began more thoroughly to acquaint themselves with the home conditions of the Indians of their reservations, with the object in view of eliminating, as far as possible, everything that retarded the improvement of health conditions. He found many, but the reward to the faithful was certainly gratifying.

The physicians were started on systematic sanitary inspections. They found conditions which were deplorable. When such conditions were found, means for correcting them were instigated and, following plans suggested by the physician's science and training, much was accomplished.

Appreciating the value of good teeth in relation to good health, an effort has been made to provide dental facilities for the Indians through a corps of traveling dentists. While these employees have, up to this time, been compelled to confine their efforts largely to the schools, yet they have accomplished some work among the adults, and the demands upon their services are so great that no doubt remains with respect to the appre-

ciation of the Indians for this form of treatment. As funds permit, it is hoped to increase this service more adequately to meet the demands upon it.

The trained nurse, with her technical knowledge, was called upon to care for the sick as only a trained nurse can. The field matron, the teacher, in fact every field employee was soon an enlisted soldier in this army to fight in a campaign to restore the constitution, to regain the health, to save a race that had by competent persons been proclaimed to be dying.

"Baby Shows" have become a part of every Indian fair, "Baby Weeks" and "Child Welfare Exhibits" have been carried out on nearly every reservation in the Indian country. "Mothers' mettings" have been instituted, "Little Mothers' Leagues" formed, and other educational features have been made a part of this campaign with the idea of teaching the Indian mothers the proper way of caring for their children.

This campaign was far from being an easy one. Much was required in order that it might be carried out as planned. The hospitals were neither numerous enough nor well enough equipped to meet the demands upon them. The number of thoroughly qualified physicians in the Service was far too small.

More trained nurses were needed as were also field matrons. A diffusion of knowledge along lines of sanitation through the distribution of literature in the field was urgently needed. How these conditions and demands were met may be seen by the following figures:

In 1912 the medical force of the Indian Service consisted of:

1 medical supervisor.
2 opthalmologist.
1 phsyician expert.
1 assistant physician.
89 agency physicians.
53 contract physicians.

This force has been increased until now it consists of:

3 medical supervisors.
7 opthalmologists.
138 agency physicians.
76 contract physicians.
7 field dentists.
6 field nurses.

In addition to these there are also substantial increases in the number of hospital nurses, field matrons and miscellaneous hospital employees, the exact number of which cannot be easily computed.

Besides this, note the increase of general health appropriation known as "Relieving Distress and Prevention, etc., Diseases among Indians:"

Fiscal year 1911, $40,000.
Fiscal year 1912, $60,000.
Fiscal year 1913, $90,000.
Fiscal year 1914, $200,000.
Fiscal year 1915, $300,000.
Fiscal year 1916, $330,000.
Fiscal year 1917, $350,000.

To be requested for the year 1918 will be $400,000. The amount used for this purpose having been multiplied by ten during the last eight years, the larger part of the multiplication having occurred in the past three years, and the results obtained have more than justified the expenditure.

What has been done with this money? Here it is in part:

Hospitals built or under construction during 1914 and 1915 at the following places at a cost ranging from $3,030 to $48,954 each:

Blackfeet, Montana.	Carson, Nevada.	Mescalero, N. Mex.
Pima, Arizona.	Navajo, Arizona.	Fort Peck, Montana.
Moqui, Arizona.	Tohatchi, Arizona.	San Juan, New Mexico.
Spokane, Washington.	Winnebago, Nebraska.	Canton Asylum, S. Dak.
Cherokee, N. C.	Fort Totten, N. Dak.	Cheyenne River, S. Dak.
Fond du Lac, Minn.	Kiowa, Oklahoma.	Leech Lake, Minn.
Pine Ridge, S. Dak.	Red Lake, Minnesota.	Rosebud, S. Dak.
Truxton Canon, Ariz.	Jicarilla, N. Mex.	Crow Creek, S. Dak.
Hoopa Valley, Cal.		Cheyenne and Arapahoe, Okla.
Turtle Mountain, North Dakota.		Albuquerque Pueblo, Laguna, N. M.
Choctaw-Chickasaw, Talihina, Okla.		Fort Lapwai Sanatorium, Idaho.
Sac and Fox Sanatorium, Iowa.		Phoenix Sanatorium, Arizona.
Crow Hospital, Crow, Montana.		Standing Rock, North Dakota.

This vast number of well equipped hospitals are well distributed over the Indian country.

Besides, there has been an immense amount of valuable literature both gathered and prepared in the form of pamphlets and then distributed in the field of which these are some:

"Indian Babies, How to Keep Them Well."
"Save the Babies" number of "The Red Man."

Distribution of the U. S. Health Bulletin on such subjects as:

Sewerage Disposal.
Polimyelitis.
Summer Care of Infants.
Tuberculosis.
Typhoid Fever; Causation and Prevention.
Sewerage polluted water supply, in "Relation to Infant Mortality."

The following books and journals have been distributed to school and agency physicians:

"Journals of American Medical Association."
"Therapeutic Gazette."
"Fuch's Opthalomology."
"Roseneau's Preventive Medicine and Hygiene."
"Pulmonary Tuberculosis" (Fishberg).

And copies of Brown's "Rules for Recovery from Tuberculosis" were distributed to field matrons.

These were all prepared, distributed, read, and put into execution in carrying out this great health-education campaign.

What were the results of all this expenditure of funds, enthusiasm and effort on the part of all those thus engaged in refuting the too-oft-repeated statement that the Indian was a dying race?

The Indian's constitution has been restored, his health conditions improved and death rate decreased wherever there are Indians to be found. Babies who before had been born into surroundings contributing every cause for an early death now come into the world where previous preparation has been made, in a clean home or in a hospital where the mother was cared for and taught properly to care for her offspring. Such babies come to stay, and are making statistics show to the world that the Indian is not a dying race. Besides they are filling happy homes where before they had proven to be the despair of heart-broken parents who had seen them come only to find a place in their affections and then to be taken from them by diseases they knew not how to control.

Those who had been suffering pain and blindness from the effects of trachoma have now found relief and now live to bless the good Samaritan who brought this relief to their doors. The old and young are coming to realize that grewsome death lurks in filth, and that disease is spread by such agents as the common drinking cup, spitting upon floors, and the presence of flies in the house.

These results are further proven by the health reports sent in from the whole country. In proof of this statement I quote the following:

Dr. Newberne, traveling medical supervisor, reports on San Xavier: "The birth rate for the last fiscal year as expressed in terms of the number of births to the thousands of population was a little more than forty, while the death rare was not much above sixteen per thousand, which is no higher than that of some of our best cities."

Dr. Newberne, on Sac and Fox, Oklahoma, states: "From the foregoing figures it will be seen that the aggregate increase in the male population is twelve and that for the female population thirty-four, or a combined increase of forty-six. This in spite of the fact that an epidemic of small pox occured on the reservation which caused fourteen deaths."

Dr. Newberne (Poncas): "Into the Ponca tribe there were born eight males and eleven females, a total of nineteen during the last fiscal year, while their deaths amounted to only five, a net increase for the year of fourteen."

Dr. Newberne (Turtle Mountain): "During the fiscal year the number of births was one hundred and six, the number of deaths was forty-six, thus showing a net increase in population of sixty."

Dr. Newberne (Fond du Lac): "During the last fiscal year there were born thirty-four children, while the death rate for the corresponding period was twelve, showing a net gain in population of twenty-two."

Dr. Newberne (Leupp): "The number of births for the last fiscal year was one hundred and ten, the number of deaths was thirty-four, thus leaving an increase in the population of seventy-six."

There are innumerable reports of this very same kind coming as they do from almost every agency in the Service and almost every one showing more or less increase. One superintendent writes an especially interesting health report, which I take the liberty of quoting here:

"The general health conditions at this school and agency have been good."

"No epidemics or infectious or contagious diseases other than tuberculosis and trachoma have been prevalent, except that during the early spring of this year typhoid fever made its appearance at one of our schools, but prompt measures soon eradicated this disease. During the early fall small pox made its appearance in one family and although seven members of the family were brought into contact with disease, prompt vaccination of the entire family prevented its spreading absolutely.

"Sanitary conditions throughout the reservation, especially in and around the Indians' homes, have been very good. We, of course, find numerous cases of trash, but little filth. Our field matrons are giving this matter careful attention and good results are being secured.

"Agency physicians have done all in their power to relieve the sick and overcome the practice of Indian doctors. Every physician on this reservation is competent to cope with the conditions and is rendering satisfactory service. Trachoma is the greatest danger confronting our Indians at the present time. Our physicians are all qualified to handle this disease, each of them being practically specialists in its treatment. The Indians' hospital recently constructed on this reservation will prove a God-send to the Indians here and its recent opening will be and has been welcomed by a number of our Indians. While the equipment has not all arrived, we are doing effective work and when entirely equipped the hospital will be the equal in effectiveness to any in this section of the country.

A stalwart advocate of all things that tend to the uplift of the Indian either mentally, morally, or physically; a strong character in the Indian field who has for twenty-three years fought their battles as if they were his

own, has recently said in speaking of the Indians' condition: "I have learned to be a philosopher rather than a pessimist." This man read a paper at the same conference of Indian workers before referred to, and at its conclusion spoke of "The End of the Trail," saying that the time had come to reverse the conditions there depicted, that the Indian was replacing that expression of dejection and despair with one of hope and courage, that he should now right-about-face; face eastward, not westward, look upward, not downward; look forward, not backward; and march shoulder to shoulder with his white brother, meeting and surmounting the same difficulties, and thus achieving the same success together." And this has proven not only possible but practical and these very conditions do now obtain because of the greatly improved health and restored constitutions of the once enfeebled Indian.

Then a few days later at the 1915 conference there came into our midst the Commissioner, dust covered and sunburned, from a six-weeks' stay with the Pimas and Papagoes in the deserts of Arizona, and when he had barely taken time to brush the desert dust from his clothing he announced in his big wholehearted, enthusiastic way that the tide had certainly turned that it could no longer be truthfully said of the Indian that he is a vanishing race. Well formed plans, by hard cooperative work had been successfully carried out, and the desired result had been achieved. The Indian was now on the firm foundation of better health conditions. The birth rate had gotten into the ascendency over the death rate.

To verify the fact here stated, that is, that this condition has come to stay and is still improving, I will call your attention to these figures which have been collected by States and are accurate but exclude the Five Civilized Tribes and certain unattached Indians of California, data upon which is not at present available:

Vital Statistics, 1916.

Total Indian population	209,224
Total births	6,092
Total deaths	4,570
Births over deaths	1,522

Has not this been a glorious, a beautiful, a great humanitarian success, to have reached down as it were and snatched the noble race of people from the very jaws of death; to have restored the constitutions of men and women who were falling into decay; to have given vision to those who otherwise soon would have been permanently blind; to have given that poor babe at the mother's breast its deserved chance to live? Is not this the greatest, the most ennobling deed possible for anyone to accomplish? It is a thing to attract the attention and call forth the admiration of the civilized world, and certainly marks the most distinct epoch of Indian history.

Who should share in the thanks which are due for the accomplishment of this stupendous task?

The old Indians themselves who have so readily and confidingly taken the health suggestions which were made to them. The Indian child who has taken the lessons of sanitation learned in the school room, together with clean rags and soap into his home and accomplished wonders for health there. The returned student from the larger schools and with his broader training who has gone to his home and his people with the gospel of cleanliness and health—to all these some thanks are due.

To matrons, disciplinarians, the clerks in schools and agency offices, and every industrial employee connected with the work who have faithfully taught by precept and example rules which so nearly concern the temporal welfare of all Indians—they, too, should be thanked.

To those faithful, untiring school teachers, who every day and at least three evenings in the week endeavor so earnestly to teach the Indian boy and girl those things which will preserve their health and build constitutions which will save their race. Some of them sacrificing every day of their annual leave in order to attend normal school to better fit themselves for the next year's work. We have such teachers, and to them should be extended thanks.

To the physician, the nurse and field matron, these who have ministered unto the sick and afflicted, have cared for the mother and her new born babe, have watched by a death bed, closed eyes in the last long sleep, and spoken words of comfort to the bereaved ones, and have done all this sometimes in the silent watches of the night while others slept, to these there is surely something due.

To the superintendent, that autocrat of the reservation or school who is, or ought to be the good father of the whole tribe, who settles their domestic and financial troubles, advises them as to all things concerning the home, health and happiness, who should see to it that the new born infant is provided with swadling clothes and that the dead are provided with a shroud and coffin, who can with equal grace perform a marriage ceremony or preach a sermon in the school chapel on Sunday evenings—to him, let's say "thank you."

To those faithful office people, together with inspecting officials who have so patiently listened to our S. O. S.'s, which we are continually sending in, giving the help when available, and kindly assuring us they are sorry when such help was beyond reach, we all thank them.

The master mind of this great health campaign, the man who conceived and directs it all, whose mental vision is far-seeing, whose big heart is overflowing with the milk of human kindness, who found a dying race and like the great humanitarian he is, placed it high upon a pedestal of safety—God bless him—Our Commissioner, Cato Sells.

Something New and Epoch-Making in Indian Education:

(THE following address was delivered at the Mohonk Conference, Mohonk Lake, New York, October 18, 1916, by H. B. Peairs, Supervisor of Indian Schools for the United States. There are approximately 80,000 Indian children of school age, 34 non-reservation boarding schools, corresponding to the white college, 73 reservation boarding schools, corresponding to the white high school, and about 250 day schools, corresponding to the white common school. Altogether they constitute the greatest school system in the United States under the direction of one man, the Commissioner of Indian Affairs.)

F I understand the purpose and spirit of the Mohonk Conference it is an annual coming together of a group of intelligent, big-hearted men and women whose one thought is the most beautiful in life—unselfish service, Service to those who need encouragement, guidance. protection; service without expectation of reward except as they may have the privilege of seeing the dependent races and individuals become strong, independent, and able to stand alone.

It is impossible to measure the results of the work and influence of the conference as it has met through years that have come and gone, but certain it is that each session of the conference has left its impress somewhere, somehow, and has helped to steady the minds, hands, and hearts of those who have been more actively and intimately connected with the problems of converting a dependent race into an independent one.

As one of the latter class, I want to take this opportunity to say that counsel, encouragement, and good-will of individual members of this group of God-fearing men and women has often been the light that has cheered me on to a brighter day. Not that I have ever for one moment lost faith in the Indian or in the final outcome of the investment of money, time, and labor for the development of the race, but I confess that as I look back over the three decades of service there have been many causes for discouragement. It is not wise to live in the past except as an occasional glance back may help make more rapid progress in the future, therefore I shall mention but one of the discouragements of the past, namely, the lack of anything like permanency of policies in the Indian Service. I believe this to have been the greatest cause of retardation. At one time we have gone like a whirlwind in one direction; at another we have been called upon to retrace our steps and start on a new road. Again we have been compelled to mark time while new recruits have been drilling and getting ready to command. O, for a period when we may go steadily on to the goal for which we are all striving! If I were to presume to make one

suggestion concerning this session of the Mohonk Conference, it would be to express the hope that the impress left this time would be in the interest of permanency of policy in the Service.

But what has this to do with the subject upon which I am asked to discuss at this time? Indeed, it might mean the difference between failure and success in carrying through an educational program, which is in the judgment of those who are in close touch with it the farthest reaching of any undertaking ever outlined in connection with the Indian Service.

More than six years ago, when the speaker was called upon to take charge of the educational work of the Indian Service, the then Commissioner of Indian Affairs, Mr. Valentine, said: "What is your program?" The reply was: "The first step would seem to be to make a complete survey of the field and to take an educational inventory and thus obtain a comprehensive and accurate knowledge of the work to be done and the stock on hand and required to accomplish it. The suggestion was thought to be wise, and the necessary force of supervisors to do the work was promptly provided. During 1910 and 1911 a most careful and thorough study of every portion of the Indian country was completed, and thus a good beginning was made in what promised to become a definite and permanent forward movement in Indian education.

About that time circumstances arose which delayed any further advances. Finally changes were made which resulted in almost entirely destroying even the foundations that had been laid. However, a stand was taken in the trenches and in spite of the use of all kinds of implements of warfare, including poisonous gases, the foundations were saved and kept in readiness to bulid upon. Finally a new commanding officer came upon the field of action, inspected the ruins, dug deep until he discovered men and materials worthy of retention, when he began to use them. It was dangerous business working among the tottering ruins, and the general wisely went cautiously forward, but gradually the worthless and dangerous elements were eliminated and the campaign widened, extended, and became more aggressive. From an attack on an army of conscienceless guardians, a sudden but well planned campaign against the entire host of liquor outlaws was launched. And then the well entrenched and ever-spreading company of diseases, carrying suffering and death throughout all parts of the Indian country, were attacked with tremendous vigor and determination. Of this particular campaign you will hear from one of the most successful participants.

Next came a rallying of the forces whose business it is to destroy idleness and to encourage industry. They have been and are fighting a winning battle.

During all of this time those engaged in the warfare against the worst enemy of all, ignorance, were quietly and determinedly trying to hold

their ground, waiting for a command to make an advance. In due time the commanding officer reached the educational portion of the field. Having already become skilled through action on other fields, he immediately gave the command to advance. Never was a call to service more willingly obeyed. Everyone enlisted in the cause was ready and anxiously waiting for the opportunity. The need of a more aggressive educational campaign had long been recognized. My earnest hope is that this campaign may be undisturbed until it has been carried through to its well planned and logical conclusion.

To this end the influence of the Mohonk Conference is solicitated. In making this appeal it is necessary that you should understand the educational program as set forth in the new course of study, which has been prepared and introduced in all Indian schools during the last year, and which I shall now as briefly as possible describe.

Mr. Betts in his new ideals in rural schools says: "To understand the problem of any school or system of schools, it is first necessary to know the character of the people, their industries, their economic status, their needs, their standards of living, their social life. The special problem of any type of school grows out of the nature and needs of the community which supports the school. The latest definition of education suggests that it must relate itself immediately and concretely to the business of living. Each type of school must suit its curriculum, its organization, and its instruction to the demands to be met by its pupils."

It is an extremely difficult task to prepare a course of study that will be suitable for all Indian schools because of the fact that Indians are distributed throughout the United States and live under varied climatic conditions. They are engaged in many different industries. They are in some cases well-to-do, and in others extremely poor; and they have many and various standards of living according to their present status. However difficult it may be it is necessary, because approximately 50 per cent of the total Indian school population live where public school privileges are not yet available, and, further, live where conditions are such as to demand a somewhat different type of school for the present. Without going into an exhaustive study of the present status of Indians, a few of the conditions which the committee on course of study considered basic are mentioned in connection with a discussion of the development of the principal features of the course.

First. While many Indians now use English, as a race they are a non-English-speaking people. As English is the key that unlocks the door to almost all sources of knowledge in this country great emphasis is placed on the teaching of this subject throughout the entire course. Further, the citizens of this nation must be English-speaking people. They must not only be able to speak English but they must be capable of thinking in

English to enable them to clearly understand and fully appreciate the institutions of the United States of America. It is unnecessary to say that the history of the world that is now being made and recorded suggests the wisdom of making sure that every citizen of our country shall be able to understand and appreciate the duties, responsibilities, and blessings of a democracy. In the primary grades English is the center around which all other subjects are made to group.

Second. In his native state the Indian lead an active life in the great out of doors. He lived close to nature and developed great physical endurance and bodily vigor. With the coming of the white man the Indian was forced gradually to change both his occupation and his mode of living. Without a knowledge of the laws of health and sanitation or the capacity to adjust himself properly to his new type of home, many tribes of Indians have gradually degenerated physically until to-day we find confronting us the great problem of restoring health. While much can be done and is being done by the medical force outside of school along this line, the best and farthest reaching work can be done, perhaps, through the medium of the schools.

The course of study contemplates the emphasizing in the schools of all subjects relating to health and sanitation. It aims to prepare students to return to their homes with very definite, practical ideas and with fixed habits as to correct living and good health. In this connection it should be said that a very definite and regular course in physical training, adapted to the needs of all pupils and not only to the few who are athletically inclined, is given a fixed time and place in every day's program.

The great value of physical training is now being recognized in the public schools throuhout the world as it was recognized early by the Germans, when in 1796, a German author said: "Gymnastic sports are possessed of something so grand, are so heart cheering, have such power of influencing national thought, to lead and guide the nation, to influence the people with patriotism, have such power to develop their sense of justice, to raise their standard of virtue, and to diffuse among the lowliest classes a certain degree of culture, that I do not hesitate to declare them one of the nation's best means of education." Applying this to the Indian, physical training certainly should be given a definite place in his educational program.

Third. If the Indian race is to be saved the individual members thereof must rapidly break loose from the slavery of a dependent life and become self-supporting, productive, tax-paying, independent citizens. I hope I may live to see the day when the Mohonk Conference may not need to include the Indians among the dependent races. If such a day is to be realized, it must come through the practical education of the youth of the race.

The splendid work that is being done along health lines, the vigorous, widespread, industrial program that is being carried on among the adult Indians, and the unrelenting campaign that is being waged to destroy the liquor traffic in all Indian country, are all worthy of unqualified cooperation, but these are in a large degree temporary, negative campaigns being carried on to eradicate diseases and for protection against habits of idleness and appetite rather than to prevent the development of such conditions. I am sure you will all agree with me when I say that while these temporary relief measures are necessary and commendable, an aggressive educational program which will include every Indian child of the nation, and which will be positive and preventive rather than largely negative and curative, as is the work among the adults, is tremendously more important.

The educational program for the Indians has been gradually developed and improved and I do not hesitate to say has at least kept pact with the progress that has been made in the public schools; but the demands upon young people everywhere now-a-days are such that educators and others interested in human welfare are realizing as never before the need for a more practical kind of education. These conditions all suggest the necessity of attacking the problem of educating the Indian youth in a very direct way. The committee therefore agreed that next to the task of converting the race into an English-thinking-and-speaking people, the rapid improvement of their homes should be provided for.

There are a great many types of Indian homes, and while there has been improvement in the homes of many families during recent years, the large majority of Indians are still living in habitations of a very poor type. In fact, the character of the average home of the uneducated Indian is such that the standards of living are very low and unsatisfactory indeed. Such homes are poor places to raise children, or for young people to return after they have been in school for a term of years and have learned the necessity of cleanliness and the observance of the laws of health. For various reasons the improvement of home conditions on the reservations has not kept pace at all with the demand for better homes which has come about through the return of students from school. Part of the failure in this respect may be placed and should be placed at the doors of the schools. The young people should not be expected to carry the entire responsibility of changing home conditions in a generation, but they must be prepared to do their part as time goes on.

Realizing the urgent necessity of the early improvement of their homes it was determined to radically break away from the well trodden educational paths through the fourth, fifth, and sixth grades, which is the period during which so many of the children become restless and dissatisfied and drop out of school, and to make an attempt to outline a course

which would not only be more interesting and attractive than the usual course, but would at the same time be eminently practical. In doing this the culture value of education is not neglected but rather subordinated to the practical needs of the child's environment. As the Indians, generally speaking, are a rural people and as experience has proved that the great majority of children do not continue in school long enough to complete more than six grades, great stress is put on agriculture and homemaking during this period and the character and amount of academic work is determined by its relative value and importance as a means of solution of the problems of the farmer and housewife. The course for these years is so different from the ordinary course that I shall run the risk of tiring you by going into the details of it briefly.

This is not an elective course, but every pupil is required to take it. In addition to the essentials of the usual academic subjects all girls are required to take at least ten weeks practice in housekeeping and thirty minutes instruction daily in all matters pertaining to home-training. Special emphasis is placed on motherhood and child welfare. A forty weeks' course in cooking, 1½ hours per week of formal instruction and 22½ hours of practice. A thirty weeks' course in sewing, 1½ hours per week of instruction and 22½ hours of practice. A fifteen weeks' course in laundering, 1½ hours per week of instruction and 22½ hours of practice. A five weeks' course in poultry raising, 1½ hours per week of instruction and 22½ practice, and five weeks of home nursing. The boys are all required to take ten weeks of gardening, ten weeks of dairying, forty weeks of general farming, fifteen weeks of farm carpentry, ten weeks of farm blacksmithing, five weeks of farm painting, and five weeks of shoe and harness repairing, 1½ hours weekly being devoted to formal instruction and 22½ hours to practice. In addition to obtaining the great fund of knowledge and a necessary amount of skill to enable them to meet the demands of farm life, this is the period when the boys and girls, through trying out their capacities are finding that activity to which it is thought best to apply themselves definitely in the next, the vocational period, which extends through the seventh, eighth, ninth, and tenth years, and during which period each one must follow the particular course which he with the aid of a vocational guidance committee has decided upon at the close of the pre-vocational period.

Fourth. Because every year brings the Indian into more intimate contact and into keener competition with his neighbors of other nationalities, the committee believed that the course should be extended and broadened somewhat, therefore a full four years vocational course was outlined. Agriculture and home economics were made the leading courses during this period. But as it was realized that all Indians will not choose farm life as their permanent vocation any more than do all young people of

other races, courses are offered in blacksmithing, carpentry, painting, plumbing, engineering, masonry, including cement, brick, stone, and plastering, and in printing, because these trades offer excellent opportunities for the employment of trained Indian mechanics. Competition today among men is keener than ever before. Only he will win in the fierce contest whose mind has been most carefully developed and whose hand has been most skillfully trained to do efficient work. We are at the morning of a day when special training and thorough preparation on the part of each individual for the work he is to do in life will be an absolute necessity.

He who is without special preparation and training in the future will be servant and menial, who must do the tasks that others pass by, who will be crowded down by the stronger man, the master. For him who prepares there is opportunity; this applies to all peoples, in fact to all individuals of whatever color or nationality, Indians included.

Probably the weakest point in Indian character is the lack of initiative and an unwillingness to assume responsibility. I do not believe this is a native weakness but rather that it has developed as a result of enforced dependent living; nevertheless it is a present weakness and unfortunately the organization of the Government schools has tended to continue the weakness rather than to overcome it. Recognizing this, the committee so planned the work of the fourth year of the vocational period as to require the students to act as foremen and instructors, the purpose being to develop initiative and responsibility.

Briefly summarizing, the course of study is divided into three divisions—primary, pre-vocational, and vocational. The primary includes the first three grades, the pre-vocational the next three, and the vocational contemplates a four-year course above the sixth grade.

The first or primary division is the beginning state and emphasizes English, health, and manners and right conduct. The second or pre-vocational division is the finding stage and places the importance upon the obtaining of knowledge, both academic and industrial, which is intimately and concretely related to home-making and home-keeping.

From the beginning of the primary work to this point the course parallels the public school courses in the essentials of the academic work. This is desirable because so many Indian children are going into public schools every year. A very important feature of the work of the pre-vocational division is that of helping each pupil to discover himself and to determine upon the course to pursue during the remainder of his years in school. This responsibility is placed upon a vocational guidance committee which is provided for in every school where pre-vocational grades are maintained.

The third or vocational division is the fitting stage wherein each

pupil having chosen a definite vocation studies and trains for skill in order that he may be prepared, technically and practically, to meet the competition of life, and that he may be a self-supporting, independent citizen.

The term of school life for a great majority of Indian youths is at best very short, therefore it was deemed of special importance that some steps be taken and some plan formulated to extend educational opportunities beyond the days of actual school life. As a beginning of a program looking to the establishment of regular extension courses for Indian young people who have been compelled to leave school with a very limited education, the committee recommended that community meetings be held frequently at all schools which have an adult Indian population accessible or tributary thereto. These meetings should be made bases and centers of influence for all of the activities and interests of the community or they should help to create health and proper public sentiment toward such activities.

In connection with community meetings, some forms of extension work might be undertaken, especially with the returned student. The returned student organization should offer a peculiarly valuable medium for such work.

The ex-student represents one of the direct returns upon the investment which the Government has made in Indian education. It is an investment which should be developed to the fullest extent, and its development has but begun when the student goes home from school. Then, if ever, the student needs friendly interest, wise counsel, and sympathetic support to hold him to his highest ideals and possibilities.

Another act taken into consideration is preparing the course was the undeniable one that eventually, and soon in many instances, Indians will become full-fledged citizens and will be compelled to assume the duties and responsibilities of citizenship as well as to be permitted to accept the privileges. Under these circumstances, they should be intelligent in all matters pertaining to citizenship. With this in mind the subjects of "Manners and Right Conduct" and of civics were introduced in the primary grades and continued throughout the entire course. The primary course in civics is certainly new and unique.

Many other features of the course of study are worthy of mention, but I must hasten to tell you of the thoroughness of the plan for its introduction.

It was thought best to have the course introduced and tried out in the schools throughout the country before having it published in permanent form, therefore a tentative edition was printed and gotten ready for introduction on February 1, 1916. To aid in the introduction of the course the entire Indian country was divided into twenty-one districts and an equal number of experienced superintendents, one from each district, were

chosen to visit the schools and assist the local superintendents and workers in the introduction of the course. In order that these supervising superintendents might be better qualified for their special assignment they were brought to Washington and spent an entire week in conference familarizing themselves with the aims and purposes and all of the details of the course. Three sessions were held each day and every feature of the work was discussed. Previous to and during these conferences, copies of the course of study were submitted to leading educators of the country for criticism and suggestions. A number of educators of national reputation were invited to participate in the conferences. Such criticisms, suggestions, and conferences were very helpful and resulted in being able to offer a course to Indian schools which had the endorsement of leading educators from all grades and classes of schools and from all sections of the country. On February 1, 1916, the course was introduced in all Indian schools throughout the United States. It was cordially received everywhere, as the need of a standard and uniform course had long been felt. The supervising superintendents visited all of the schools once or twice between February 1st and the end of the term in June, and rendered valuable assistance in the introduction of the course.

As a further means of perfecting the course of study and aiding in its introduction a series of six summer institutes lasting two weeks each were planned and held during the months of June, July, and August. One of the principal purposes of the institute was to familiarize the officers and employees of the entire Service with the new course of study and thus insure its intelligent and complete installation at the beginning of the fall term of the fiscal year 1917. The institutes were held at Haskell Institute Lawrence, Kan ; Santa Fe, N. Mex.; Sherman Institute, Riverside, Cal.; Salem Indian School,Chemawa,Oreg.; Tomah,Wis.; and Rapid City, S. Dak. The superintendents of all of the schools of the United States except ten were present. The total attendance was appoximately 1,600. Those present represented all departments of Indian schools, industrial as well as academic, and also all phases of reservation work. In addition to a varied program of regular class instruction in which English, agriculture, home economics, and health were emphasized, daily group conferences were held at which all of the details of the course of study were thoroughly discussed. General conferences were also held and the aims and purposes of the course, as well as ways and means of organizing the schools to meet its requirements were fully discussed. With attendance at these institutes being equal to one-half of the entire Indian school employee force, or to one-fourth of the whole number employed in the Indian Service, the aims and purposes not only of the new course of study but of the many and varied problems of the Indian Bureau are undoubtedly better understood and more keenly appreciated than ever before and

thus indirectly the preparation and introduction of the new course of study has become a means of vitalizing and unifying the work of the entire Service.

Definite plans have already been made for the complete installation of the course in every school of the Service during the coming year. Some revision of the course will be made during the year, and undoubtedly will be thought advisable from time to time in the future, but as a whole it has been found to be very practicable and comprehensive.

It is believed that the preparation and introduction of the new vocational course of study marks an epoch in Indian education, and through the emphasis of vocational education and training the beginning of a new era in Indian life and accomplishment.

Before closing, I want to say that ever since Cato Sells, the new commanding officer, came upon the educational portion of the Indian country he has been such a leader that all in the ranks have been advancing with great courage and hope. Commissioner Sells' unbounded enthusiasm and unyielding faith in the Indian is contagious and is far spreading.

"WITHOUT printers the teachers of the age would have taught in vain; the dreams of philosophers would have vanished with the tapers that burned for their meditations; Luther, Shakespeare, Goethe, Wesley, Swedenborg, Newton, Jenner, Stephenson, Rosseau, would be unknown beyond a narrow and jealous circle."

The Doctor in the Indian Service:

By Dr. Harley Yandell, Carson Sanatorium.

FEW years ago a salaried physician was looked upon as being one who might be considered a "weak sister," especially considered so by his fellow physician as being unable to cope with stern competition and various unethical activities as (I am sorry to say) are yet practiced by our noble profession.

No one felt the sting of criticism more than did the humble physician in the Indian Service; not only was he criticised because he was a salaried doctor, but also because he was an "Indian doctor." What about the condition as it exists today in this rapidly advancing medical era? Are we, as physicians in the Indian Service, deserving of similar criticism as was given in days gone by, or are we being swept along with the mighty rush of advancing medicine? Can we place ourselves along with the busy "country doctor" both in theory and practice? My answer is "Yes." Can we go into private practice if we choose and "eke out" remuneration equal to the average practitioner of today? My answer is "Yes." Have we physicians in the Indian Service who are familiar with the latest surgical and therapeutical methods and who practice these methods? My answer is "Yes." Can we look back over the records in the Indian Bureau and find therein the name of any physician in the Service who today is aiding in bacteriological and other research work which is a blessing to the whole medical world and to mankind in general? My answer is "Yes."

Then why is it, Doctor, that we are looked upon today as being just an "Indian doctor," unfit to cope with competition, incapable of efficiently rendering medical aid to our own race—the white man; not good enough material to produce an available paper to be read before a medical association? Here is the reason as I see it: "A light under a bushel shineth out to no man." What are we doing today to show the world that we are at least trying to keep with the onward rush of medical advancement? Perhaps we are not doing as much as we should; we are handicapped we know, but we can do more than we are now doing, and the eleventh hour, it seems to me, is very near, when we must raise the standard still higher among the physicians who are connected with the Indian Bureau.

We encounter disease in various pathological forms; we feel that we can very successfully treat trachoma and tuberculosis; perhaps better than the average private practitioner, yet we do not impart this knowledge to the fraternity as much as we should; the revelation of which would be destined to aid mankind other than the Indian; the fact that we are insolated, away from the medical atmosphere, away from competition, all tend to cause us to be looked upon as an unknown and uninteresting quantity.

If we are "in a route" (as the laity say we are) let us get out and stay out. Tomorrow when our Indian patient and friend comes into our office and says he has a headache, do not merely give him a few headache tablets

and let him go on his way, because if you do you will "be in the route."

Examine your patient as does the progressive practitioner of this day and age; take time and interest with your patient; let him know you are interested in his physical welfare and he will follow your directions much better, and he will be off your hands much sooner and will be benefited in the meantime.

It is quite probable that you should make an urinalysis, examine sputum, faeces, spinal fluid, and make a blood count; keep a careful history of a given case, follow it up closely noting results of your treatment; this done, you will not only have greatly benefited the Indian but you will derive a vast storage of knowledge by so doing, and you will also have plenty of good material in the course of a short while to scatter among the medical profession, which will cast a favorable reflection upon yourself, as well as upon the doctor in the Indian Service.

We have had able physicians in the Indian Service, who left the Service and are making good in the world, and those fellows made good in the Service; we have many more who can do and who are doing the same thing; they are the physicians who are "out of the route" and are working in co-operation with others who are trying to save the little Indian as well as lengthen the lives of the elderly ones.

According to statistics, the Indian is falling too rapidly to the ravages of tuberculosis; there is a battle on, and, Doctor, in whose hands is the bulk of the battle? Is it in ours? You know that it is. What are you doing to aid in the struggle against this dreaded foe? Are we doing as much as we should? Do we visit the home of the Indian mother who is gradually dying of tuberculosis, and teach her how to prevent her little ones from contracting the disease and following her to early graves.

Only recently an Indian mother, forty miles from this agency, died from pulmonary tuberculosis, leaving in her humble home two bright children, ten and twelve years of age; I was called to see them; I found them both in bed suffering with pulmonary tuberculosis, one in the second and one in the last stage; had I known the circumstances sooner, these little ones could easily have been placed somewhere, remote to the germs which the mother unintentionally placed in their way, and doubtless they would have grown up to useful manhood and womanhood.

This is the opportunity, the door ajar, which forever beckons us to tenderly and efficiently lend medical aid to these little sufferers which we promised when the activities of circumstances sacredly placed the authority within our keeping. Let us, from this day on, see how effective we can be in aiding the outside world in its beautiful and effective struggle against this great white plague; this is our duty and we must shoulder the burden; the victory can never be won until our methods of prophalaxis are equal to those of the outside. Then, and not until then, should we feel that we have done and are doing our duty.

What Indian Students Think of Alcohol:

Extracts from Indian School Children's Prize Essays on Alcohol and My Future.

THE people of the United States spend more money annually for intoxicating liquors than for food, dry goods, iron and steel, and lumber; five times more than for public education and ten times more than for churches.

The people maintain at an enormous cost reformatories, mission homes, asylums, jails and penitentiaries to take care of those who are stricken down by this dreadful poison.

If the people of this country did not spend the money that they do spend for asylums, reformatories, penitentiaries, etc., taxation would fall, property would raise, and we would be a more progressive and wealthy nation.

It ruins the character of the user. It destroys self-control and the user talks more, has no careful judgment, reveals secrets and often says silly things. The more alcohol a man takes, the weaker his will power grows; while weaker the will power grows, the more alcohol he takes.

From the weakening of the will comes the deadening of the moral sensibilities and the result is the ruin of character.

So I say that the only way to be a good citizen, a healthy person, and to have a happy home is to be a total abstainer.

The Indian of today is not like that of former times. He is not as strong in health, and life is not as long. One may ask why? I say it is because of alcoholic drinks, which is rapidly killing the Indian, and this is also why the Indian is looked upon as a vanishing race.—*Lizzie Allen, Age* 19, *Grade* 8B, *Student, Carlisle Indian School, Pa.*

EVERY human being who stops to think about his future, would like it to be that of happiness and success. I have this desire and I want to do something which will contribute to this result, and leave the things alone which will destroy my happiness and success.

According to different teachings and experiments, alcohol is the enemy of health and happiness, and a slayer of success. If I should drink I do not expect to be excepted from its certain influences that have befallen others, who have taken the risk of ruin and lost.

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It has been truthfully said "that in the tug of war between life and death, alcohol pulls on the graveyard end."

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Besides the bad effect it has on the body, it is, of course, impossible to estimate its real effect on not only our bodies but on homes and characters,

so intemperate and beast like does it render people that they sometimes have no control over their appetites. The best and safe plan is never to take the first drink because we can not afford to become a slave to the drinking habit.

Alcohol leads to the neglect of families, to forgetfulness of social duties, to distaste for work, to want, theft and poverty. Alcohol increases accidents, like railroad, automobile, fire and personal injuries.—*Susan Barney, Age* 17, *Grade* 8, *Tribe Chippawa, Student Vermillion Lake School, Minn.*

IT TAKES away your monthly earnings and leaves you no income. As "Alcohol" can be had by buying it and you can only throw away your money for a few drops of it. It does not give you good clothing or things to appear decent in, but leaves you only in rags. No friends to cheer you up, no good family or neighbors to respect you in any way. It ends your pleasure and happiness and leaves you in sorrow.

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Young Indians boy and girls are led to the use of "Whiskey" by bad company and they are led to drinking, and finally are not good for anything, but loaf around and beg of people, no money, no home, no friends, or pleasure and are not able to find work.—*Fannie Harper, Mojave Apache, Age* 19, *Grade* 7, *Fort Mojave Indian School, Arizona.*

ALCOHOL will make the best man the worst man. It will turn him to be cruel, unkind, speak bad language, do bad things and commit many crimes. The only possible cure is to stop drinking alcoholic liquors at once and forever.

Beer, gin, wine, cider and all alcoholic drinks, tend more or less to change the muscles themselves to fat. The muscles cannot move and work properly when thus changed. Beer drinkers think they are growing strong because they grow fleshy, but they are only loading their muscles with this useless fat, which hinders instead of helping them.

Those who do not drink alcoholic liquors have a prospect of living much longer than those who do.—*Alta Ferris, Age* 17, *Grade* 5, *U. S. Indian School, Springfield, S. Dak.*

IF A MAN was married and he drank liquor he might go and spend all the money they owned just for liquor. The wife and children would have to suffer for all this because their father and husband is a drinker. If this man should kill or steal anything he would be sent to prison to be hanged or stay all his lifetime. The mother would have to support herself and children.—*Minerva Barber, Age* 16, *Grade* 8, *Greenville Indian School, California.*

WHISKEY does not make a person warm on a cold day. Fur coat is better on cold day than whiskey. Alcohol deadens the feeling. A drunk man don't know when he's cold on a cold day. A drunk man might froze to death on a very cold day.

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Nobody wants drunk person round. Drinking man is not a good father. Drinking man is not a good friend. A drinking man does not make a good citizen. No man can trust a drunken man.—*Billie Rhodes, Age 12, Grade 3, Student at Love Lock Day School, Fallon Agency, Nevada.*

THERE is not a very large demand for drinkers any place today except in the saloon.

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The drinker is not trusted today as he once was and the day is coming when the man that staggers under a load of alcohol will be as rare a sight as the diamond fields of Oklahoma.

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The man with the average paying position today does not make enough to support his family and keep his whiskey bills paid up. No wonder so many boys have to hustle for themselves before they are old enough to face the world and to know of the temptations of the world.—*Alva Whitetree, Junior Agricultural, Chilocco Indian School, Oklahoma.*

MANY of the business men employ no workers who use alcohol, and the positions that are open to the user of alcohol is growing smaller every year.

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If the men who drink should quit buying alcohol and save their money, they will find that they will have a better home for their families.—*Effie Davis, Age 14, Grade 7, Student at Hoopa Valley Boarding School, Hoopa, California.*

IT HAS been the greatest obstacle in the path of the Indian, it has put him many years back of where he should be. It has brought ruin, disease, poverty, and, in many instances, disgrace among them. It has caused him(when under the influence of alcohol) to be cheated out of his land, money, and rights. It has been learned from early history that the Indians did not want alcohol to be brought among them, they knew it would destroy their homes and bring poverty among them, and make them quarrel and fight among themselves and when under its influence they would murder and destroy the white settlers and their homes and cause them to fight against the white people, and in the end they would be driven far from their homes.

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The man who uses alcohol is traveling the pace that kills and this is especially true of the working man. It has never done him any good and it never will. It takes his job away from him and food, and clothing away from his family and in the end turns them out of their home.

The ravages of alcohol is very great and as long as it is sold no one is safe from it, as it can bring (if not directly) it can bring indirectly sorrow and pain upon someone.—*Alvin B. Hawley, Age* 20, *Grade, Junior Commerical, Student at Haskell Institute, Lawrence, Kansas.*

DRUNKENNESS may very properly be considered as temporary insanity, caused by the poisoning of the nerve cells by the use of alcohol. The mind of an intoxicated person works no more accurately than his muscles do. Alcohol causes about twenty per cent of all insanity.

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Any young man seeking employment in a responsible position soon learns that one of the first questions asked an applicant is whether or not he drinks.

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A fellow was once walking down the street stopping here and there, asking for bottles and rags. He was soon met by another man who made the inquiry, "Why do you make such a funny and queer combination?" He promptly answered, "Wherever you find bottles you find rags."

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Against this strong liquor, I will boldly fight.

Here is a rule that stands good for all classes of people and which I will observe: "Touch not, taste not, handle not intoxicating liquors.—*Ella Poppia, Age* 15, *Grade* 8, *Student at Odanah Day School, Wisconsin.*

THERE is one life to live on this earth and why should a young man handicap himself by drinking? What is left for him if he does? Nothing! The man who drinks can get a job driving a garbage wagon or cleaning stables, but how many men with ambition do we see at these jobs? It is no wonder that we see so many tramps and bums today; so many when asked the reason of their plight will lay the blame on alcohol. We, the younger generation, must abstain from its use for many reasons, but the principal one is that we are Indians and if whiskey is put out of existence then the Indian will forge ahead faster than at present.

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The intemperate lose out in the end and I am going to profit by the awful experience of others and be a good citizen, a temperate man, and do all I can to help my people, also point out to them the harm caused by the use of alcohol, as was Hon. Cato Sells' plea when he visited here some time ago. With this in mind I know that I shall have a great deal of influence

and power in helping not only the Indian but others in getting rid of the great curse of the world.—*Kenneth King, Age* 20, *Grade* 9, *Carlisle Indian School, Carlisle, Pa.*

MANY accidents have occurred right around here caused by alcohol. Very often we hear of someone getting hurt or killed in a fight, while drunk. It is the cause of so much sicknesses among the Indians, and among white people as well. Many of the Indians have the habit of drinking. But the Temperance Bands and Societies are organized and many of them have joined these bands. As we know and have seen the evils of alcohol among our own people, let us then ask God to help us save them from it, so the next generation will not know that alcohol ever existed.—*Violette DeMarrias, Age* 15, *Grade* 8, *Student at Sisseton Boarding School, Sisseton Agency, S. Dak.*

SUPPOSE a man today would invent a drink that would make the people sick; the husband cruel; people insane; and mothers indifferent about their children.

The world would be shocked and the drink would not exist perhaps a day. Alcohol, today, is doing the very same thing and that's why we are writing about "Alcohol and My Future."

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I have never heard of anybody boot-legging flour or any other food yet. Why do they boot-leg whiskey and beer, because they are not food?

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It is well to call a drunk man a runaway body, because he has no control of himself.

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How alcohol eliminates earning capacity:

Almost every boy in Haskell has seen advertisements of help wanted and boozers need not apply. What does this mean? It means that an abstainer gets the job.

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I believe alcohol has already presented enough scenes of its ravages to the nation, so it ought to be put out now.

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We might do well to picture alcohol as an octopus in the middle of a nation, just reaching out and taking it, individual by individual.

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One more thing, I must here make a solemn resolution not to have anything to do with alcoholic drinks, but to hit it hard, and try and turn the faucet off, when my turn to vote comes.

If the faucet is not turned off, that will surely happen to our Uncle Sam.

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When a man buys a drink of whiskey he doesn't pay for it only in money, but he pays part with his character, body, and at last his soul.—*Savannah McDaid, Age* 18, *Grade* 8 B, *Student, Haskell Institute, Lawrence, Kansas.*

A PERSON who drinks alcohol is apt to say things which he afterward wishes he had not said. Alcohol has stolen away his senses. He does not care about right or wrong. He does not know his friends. He loses self-respect. He forgets that he is a man. He is an object of pity and disgust.

Once a boy passed a saloon. He saw a drunken man lying in the gutter. He opened the door and said, "Mister, your sign fell down." The saloonkeeper came out to look. He chased him half-way around the square.

A great number of people live in need of food and clothing because the money has been spent for drink. The parents who waste money on drink cannot buy food and clothing to keep their families strong and well. Strong drink causes much sickness and sufferings and sometimes even death.—*Russell Holliday, Age* 10, *Grade* 3, *Student, Odanah Day School.*

"A SOUND body is good. A sound mind is better. But a strong clean character is better than either."

Among the many foes of our character there is none more dangerous than alcohol.—*Earl Carter, Age* 17, *Grade* 7, *Student, Anadarko Boarding School, Kiowa Agency, Anadarko, Okla.*

EXPERIENCE shows that excessive drinking of alcohol when it becomes a habit injures the health and character,thus shortening the life, and leading to necessity and poverty.

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I have studied about alcohol and know that it injures the health and character of a person, that if I wish to make a mark in the world, I must abstain from alcohol. I despise alcohol because it destroys the health, and disfigures the body, ruins the nervous system, and because it destroys every principal of manhood or womanhood, and crowds the poorhouse. I despise it because it causes numberless murders, and crimes, because it has shadowed homes, broken hearts, and beggared wives and innocent children.

I will shun the company of those who drink because people are easily led astray.—*Irene Charette, Age* 15, *Grade* 7, *Odanah Day School.*

Crow Indians Prove Worth as Stock Raisers:

ATO SELLS, Commissioner of Indian Affairs, has recently returned from Chicago, where he supervised the sale of thirty-four carloads out of a shipment of fifty-one cars of Indian cattle from the Crow Reservation, Montana, seventeen carloads having been sold at Omaha the day before. The Commissioner spent most of a day on horseback riding among the cattle in the pens of the stock yards discussing the cattle and prices with his commission man and the buyers.

Commissioner Sells is not only a lawyer and banker, but is also a real-thing farmer and stockman. He knows the business from every angle. In a conversation today with the newspaper men Commissioner Sells said:

"Two years ago last June, with funds derived from the sale of part of their lands, we purchased for the Crow Indians seven thousand two-year old heifers, two thousand yearling steers and three hundred and and fifty bulls. Since then these cattle have been handled under my direction and the immediate supervision of Reservation Superintendent Estep and Superintendent of Livestock Willcutt, assisted by Indian stockmen and lineriders.

Two hundred and fifty-six head have heretofore been sold, but this sale was the first big shipment, when fifty-one carloads of Crow Indian cattle reached Omaha and Chicago stockyards and sold for $97,993.42. All of these steers were range-raised and grass-fed; not a pound of corn or feed other than grass and hay ever having been fed to any of them. Including the increase of the herd, the profit of the Crow Indians on the original purchase in twenty-seven months, after paying all expenses, had been three hundred and fifty thousand dollars. The first year after the purchase of these cattle, the Indians cut and stacked five thousand tons of hay to winter their herd, and last winter cut and stacked nearly seven thousand tons. The winter loss during each of these two years has been about two per cent, which is considerably less than the loss usually sustained by white cattlemen during the winters of the Northwest.

Heretofore, our conduct of the stock business among the Indians has consisted largely of upbreeding and the development of herds. Everywhere the Indians have taken great interest in their stock, both as to tribal herds and those individually owned, and the increase in number and value has been such as to insure a business man's profit. We have sold wool and mutton and some horses, but we are only now commencing to widely and substantially realize on their cattle.

These sales from the Crow Reservation are the beginning of large

sales from this and other reservations. It is the demonstration of the wisdom of the policy of utilizing the grazing lands of the reservations for the benefit of the Indians and positive indication of the responsive disposition of the Indians when given opportunity with sympathetic encouragement to do things for themselves.

About three and a half years ago I inaugurated, and have since aggressively pursued, a policy of farm and stock raising betterment among the Indians, the immediate purpose being to make them producers rather than altogether consumers. Shortly after becoming Commissioner of Indian Affairs I discovered that the agricultural and grazing lands on Indian reservations were not being utilized as they should have been; that the large part of their grazing lands were leased to white men for a minimum rental, and likewise much of the agricultural land; that the Indians were not making proper industrial progress and that their income from leased lands was much less than should have been derived either when rented or cultivated by themselves; all of which meant lack of progress and large appropriations by Congress, neither of which were in any sense satisfactory, and all demanding radical change. To remedy this condition, the Indian Office has made a vigorous and unceasing campaign with gratifying results. For example, three years ago one reservation in the Northwest had twenty-one hundred acres under plow; last year there was in cultivation by Indians on this reservation fifteen thousand acres. The advancement is not so great everywhere as there, but it is exemplary of the progress being made by the Indians as farmers on practically all of the reservations.

It cannot be expected that all Indians shall advance from plainsmen to intensive farmers in one generation, but that they are now making tremendous progress is apparent throughout the entire country, many of them being among the best and most prosperous farmers in the vicinity of their residence, frequently comparing favorably with their white neighbors. As stockmen they have been even more successful. The Indian is a natural herdsman. He loves horses and readily adapts himself to raising cattle and sheep. During the last three years the Indian Bureau has purchased with funds of the Indians (not a dollar of the amount invested being gratuity) more than two million dollars worth of cattle, horses and sheep for tribal herds and individual Indians, most of the purchases being for upbreeding stock and young stuff-heifers for breeding purposes; at the same time an industrious effort has been made to dispose of inferior male animals. Accompanying these activities there has been a corresponding reduction in the leased acreage. The carrying capacity for reservation pastures has been re-estimated, rentals increased to a fair price and round-ups and counts

carefully made to determine where lessees failed to pay for full number of stock grazed under their permits. For example, on the San Carlos Reservation in Arizona, charges to grazing permittees were advanced so that the Indians on this reservation now receive twenty-five thousand dollars annually more than at any time theretofore, and on this same reservation cattlemen have been required to pay thirty-four thousand dollars excess grazing fees. The new leases cover the count upon which this excess payment was made. Long-time sheep leases on a reservation in the Northwest which recently expired have been made to new lessees on a competitive basis for thirty-six thousand dollars annually, which previously paid sixteen thousand dollars; all of which charges and collections are entirely reasonable and fair "as between man and man" and should be equally just as between white men and Indians. While the protection of our wards is a first consideration, we have not been unmindful of the interests of the stockmen in matters of fencing, water supply, and leases sufficiently long to realize on their improvements and investment.

The result is that on several of the big Indian reservations there is now for the first time an income sufficient to relieve the Government of every dollar of administrative expense.

Pony stallions are no longer used, and the horse stock is being so rapidly improved that on many reservations the Indian-owned horses are marketed for prices almost, if not quite, equal to those raised by white ranchmen. The southwestern Indians, notably the Navajos of New Mexico and Arizona, are among the best sheep raisers in the United States. The Navajos own more than two million sheep and they are now being upbred so rapidly that buyers are eager to purchase their wool at the same price paid to white sheep men. Two years ago we purchased, with reimbursable funds, a band of sheep for the Jicarilla Indians and last year their net profit from wool alone was thirty-six hundred dollars.

Last week Frank Reed, a Crow Indian, sold a range-raised and grass-fed steer for ten and one-half dollars per hundred. This is said to be the highest price ever paid for a grass-fed steer on the Chicago market.

These conditions and achievements now exist in varying degree on all Indian reservations and among numerous individual Indians.

There is every probability that the Indian will soon become the cattle king of America, a great factor in the world's wool market and a large producer of horses.

If the Indians continue to progress as rapidly for the next ten years as they have for the past three years, they will be practically self-supporting, with corresponding reduction in appropriations."

The Oldest Town in America:

THREE hundred and sixty-six years ago the intrepid Spaniard Coronado marched a little army northward from Mexico across the deserts of Sonora and Arizona until in what is now the western part of the State of New Mexico, he found and conquered and occupied a group of Pueblo Indian towns whose fame had reached him under the designation of the "Seven Cities of Cibola," or Zuni. As the years went on one or another of the seven allied towns was abandoned and its inhabitants moved to the central one of the group, Halona, "Place of the Ants." For over two hundred years now, the whole Zuni tribe has concentrated itself in this settlement which is known to Americans as the Pueblo Zuni, and to its inhabitants as Ittiwawa, "The Middle Place," for in native belief its site marks the exact center of the earth, writes A. L. Kroeber, professor of anthropology in the University of California, in the American Museum Journal.

With the possible exception of two or three other Pueblo settlements, Zuni is thus the oldest inhabited town in the United States, far surpassing in antiquity Jamestown, Plymouth and other early English settlements, as well as Sante Fe and St. Augustine of Spanish foundation. The tribe numbers 1,600 souls or as many as it could muster after it had gathered itself together after the first disastrous shock of Spanish contact. The houses are still built in the prehistoric way of stone masonry, mortared and plastered with clay, and rise densely clustered, terraced one above the other to a height of four or five stories.

Live Life of Long Ago.

The life, too, of the Zuni, runs in the current of long ago. They have borrowed from the American his shirt and his overalls, and have learned to like his coffee and sugar, his bacon and wheat flour. Sheep and donkeys they obtained long since from the Spaniards, and many today can boast of owning horses and wagons. But inwardly and in all his relations with

other Indians, the Zuni is still purely aboriginal. He does not know whether today is Sunday or Wednesday, whether it is January or July; or what the American name of the store keeper, missionary and government agent are. He knows these people by nicknames which he or some friend has given them, and he reckons time by the number of days to the next ceremonial dance ordained by his priests. He supports himself as his forefathers of the immemorial long ago did, through raising corn by hand culture in sandy patches where it would seem that the grain would not even sprout. In the middle of the plaza around which his town is built stands a decaying, roofless and gutted Catholic Church, which his forefathers built of adobe under the direction of Spanish missionaries; but two centuries of Christian regime have not influenced the inward spirit of the Zuni. He knew soldiers stood back of the priest and therefore he obeyed him, yet he hardened his heart against him; and no sooner did Spanish and Mexican authority relax than the Indian quietly shook off the hateful yoke of imposed religion, and reverted openly to the ancient native ceremonials which he and his fathers had kept alive by secret practices in hidden underground rooms within fifty yards of the walls of the mission.

Such tremendously tenacious conservatism has kept the Zuni substantially where they were before Columbus discovered America. They are not hostile to Americans, in fact their native code of politeness requires that every one should be treated with courtesy. They are merely indifferent to ourselves. All that every Zuni asks is that he should be left alone to support himself, practice his religion, and to live his life as his fathers did, without interfering with anyone and without being interfered with.

It is no wonder, then, that these remarkable people have long attracted extraordinary attention from anthropologists and students of the aboriginal. Frank Hamilton Cushing, whose genius in certain directions has never been equaled among any of his colleagues, took up his residence at Zuni nearly forty years ago and became in every sense a full member of the tribe, looked on as such by the Zuni themselves. He took part in their war expeditions against the hated Apache and Navajo raiders; became a member of one of the six sacred Kivas, and was initiated into the religious society of the priests of the bow. A host of other students have followed in his footsteps and the list of anthropologists who have visited Zuni includes most of the eminent names in America, such as Powell, McGee and Mrs. Stevenson, to mention only some of those no longer living, as well as Taylor and other famous foreigners.

Know Little of These People.

WITH all this study accomplished, one has however to be at Zuni only a few days before being aware that our knowledge of the life of the people is very incomplete; in fact, that in many respects the ground has

scarcely been scratched. Mrs. Stevenson, for instance, has published a quarto volume four inches thick on the ceremonies and religious system of the Zuni, yet any tourist in a week can see rituals enacted with full pomp to which she barely alludes. It is not that the studies that have been made are in their nature superficial. In fact, many of the published accounts are intensive in their detail. It is the Zuni life of culture that for all its aboriginality is so intricately complex that no volume however thick could hold all that is to be said about any one of its several phases. No one knows exactly, but there must be nearly two hundred gods and mythological characters that are impersonated by distinctively masked and costumed dancers. There is not a month, and at certain seasons not a week, without a public dance in the town, and at no time a day without some sort of religious ritual.

The family life of Zuni is lived precisely as if no white man had yet set foot on American soil. The people are divided into sixteen clans each named after an animal or plant. Descent in these clans is not from the father as we inherit our names and as titles and royal succession descend in Europe, but from the mother. A Zuni is of his mother's clan, but he recognizes his relationship to his father's people by calling himself the child of his father's clan.

Along with taking precedence over the men in carrying group names, the women own the houses. A man may, by the labor of his own hands, erect a new house for his wife, from quarrying the rock to laying the roof, while she does nothing more than plaster the walls; yet let a divorce and separation take place, and the property unquestioningly belongs to her. The Zuni are as monogamous a people as we. They look with repugnance not only upon polygamy, but also upon subsequent marriage with a former wife's sister or relative. At the same time, divorce is easy. Persons have only to separate. A man tired of his wife leaves her. For a woman the procedure is not quite so simple, owing to her property right in the house; but at that, she need only nag and abuse her husband until he takes his little bundle of clothes and returns to his natal home. If misplaced affection or stubbornness prevents him from taking the hint, she can have recourse to the more drastic method of simply installing his chosen successor, in which case nothing remains for the deposed husband but to leave quietly. It would certainly seem as if the Zuni had long ago achieved for themselves some of the most radical portions of even the ultra-feministic program.

A Word and a Smile

DON'T hurry through life with a frown on your face
And never a moment to spare,
For the word and the smile, that is always worth while
In a world full of trouble and care.

There are others with burdens as heavy as yours,
Hearts weary with aching and pain,
That are longing to hear just a word of good cheer,
Will you let them be pleading in vain?

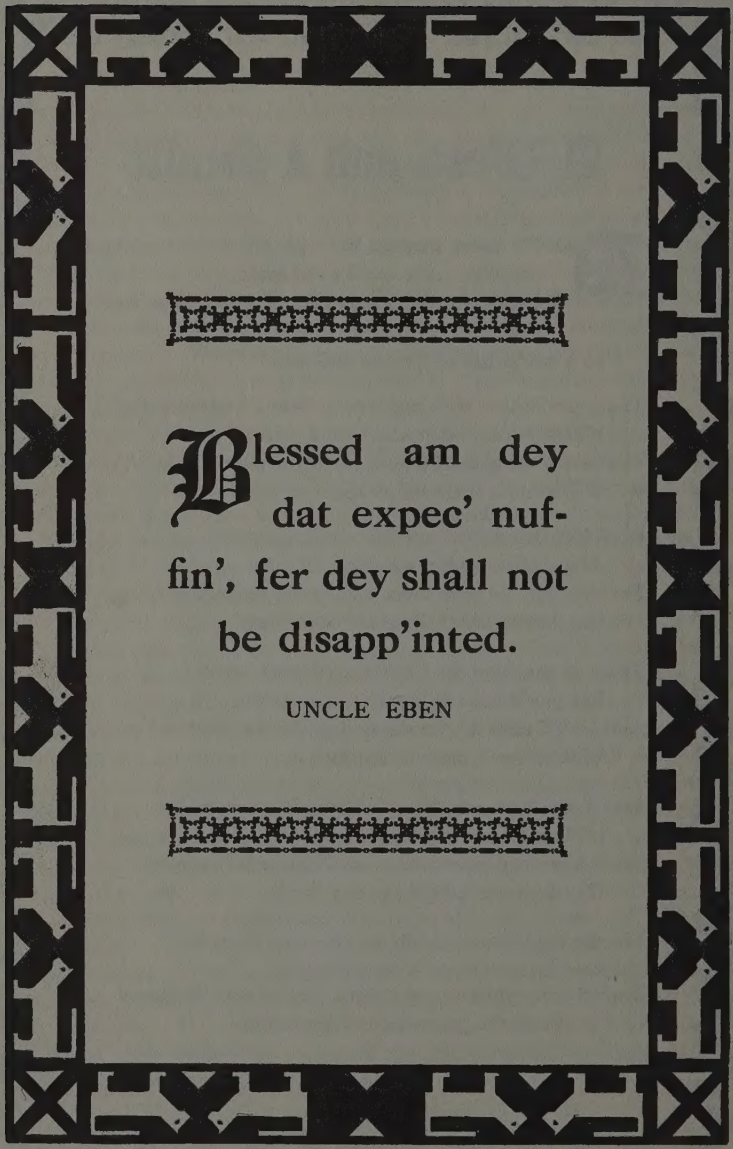
Don' feel that misfortune has singled you out
And made you her own special prey,
For you may be sure there's no home so secure
But that trouble will enter some way.

There is sunshine for all this workaday world,
But you'll have to go after your share,
And you'll miss it, of course, if you're hurried and cross,
With never a moment to spare.

And if you have sunshine and love in your home,
If pleasure and plenty abound,
Don't hoard up your store, you'll enjoy it the more
If you scatter a little around.

For the light of your smile can be seen from afar
And heaven records its full worth;
Though you whisper your word, yet its echo be heard
To the farthermost ends of the earth.

K. J. JOSEPH



Blessed am dey dat expec' nuffin', fer dey shall not be disapp'inted.

UNCLE EBEN